are repressed and bound up from all inspection, and they fester within till they pollute the heart and rankle the temper, and "burst out in misery and crime. Still more frequently, in order to check his melancholy, and rouse his morbid feelings, the man runs round the gay and giddy circles of society, and tries to banish grief by banishing reflection, till he falls in the very feverishness and dizziness of a feeling which has been too highly excited. More melancholy still, he takes the cup of intoxication into his hands, and seeks to drown his cares in forgetfulness; 01 he goes to the dark haunts of vice, and hatches passions within him, the bursting whereof produces a viper spreading everywhere poison and death. Again, when the conviction of sin would lay him in lowly penitence before the God whom he has offended, he betakes himself to certain outward acts and services, which may stretch the strings of his feelings till the vibrations of conscience subside. When he has fallen into vice, and when a sense of weakness and insufficiency would drive him for help to the power of the Almighty, he is tempted by pride to collect his remaining strength, and make one other effort to save his sinking virtue; and though the vessel, when yet entire, could riot bear him up, but was broken in pieces by the dashing of the waves of temptation and passion, he will cling to some feeble fragment of it, and soon feels himself sinking to rise no more.

Such experiences demonstrate that there is alienation from God on the part of man. The nature and extent of this alienation may be more fitly investigated, at a future stage of our inquiries; but the fact that there is such an estrangement proceeding from a consciousness of sin, cannot be disputed, for history and experience furnish too abundant proof of its existence. Every one feels it to be natural for him to love certain earthly objects, but that, while it is natural to the father to love his

child, it is not natural, to man to love God as lie ought to love him. Man is thus driven from God by one principle, while there is something within which at the very time is testifying in behalf of God. "Man," says Vinet, "cannot renounce cither his sins or his God." There is, in short, a conscience, but a conscience unpacified, a conscience telling him of God, but urging him to flee from that very God to whom it directs him.

Hence the strange contradictions of the Imimfn soul. It is drawn to God, and yet it is repelled from God when it comes near